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Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from p. 289.)

NUMBER II.

Concerning the propagation of the gospel among the Indians in New-England, &c. particularly among those on Martha's-Vineyard.

IN the first number some account was given of the missionary labors of the Rev. Thomas Mayhew, Jun. among the natives on Martha's-Vineyard—of his benevolence, zeal, diligence, and self-denial in the work—of the measures he took, first in *private*, then in *public* to promote the reception of the gospel—some obstacles to the good work were mentioned; others remain to be noticed.

Mr. Experience Mayhew mentions another thing, which was a temporary impediment to the propagation of the gospel among these Indians, viz. "In the year 1643, there was a strange disease among

them: They ran up, and down, as if delirious, till they could run no longer: They would make their faces as black as a coal, and snatch up any weapon, as tho' they would do mischief with it; and spake great swelling words; and yet they did no harm."

"Many of these Indians were, by the English, seen in this condition. Now *this*, and all other calamities which the Indians were under, they *generally* then attributed to the departure of some among them from their own heathenish ways and customs." Like some among civilized people, who yet have been better instructed, they read the judgments of heaven upon this occasion.*

It seems probable, from the ancient accounts transmitted to us, that the opposition to Christianity

* Possibly this was a stratagem of the powows, who might employ some confidants, who acted their parts so well, as to impose upon the other Indians, and even upon the English themselves. Such pious frauds have not been peculiar to civilized nations. Suppose this a fraud, or otherwise, the powows knew how to take advantage of it, to prejudice the minds of the Indians against Christianity.

made by the powows, was the greatest obstacle of all. The common people knew not how they should come off from them. They were extremely afraid of offending them. They not only dreaded their supposed power, of wounding and killing whom they thought fit, by their enchantments ; but they were afraid of displeasing them on another account, as they made great dependence upon them in times of sickness, as men, who had a preternatural power in the cure of diseases. This, it seems, was the strongest cord that bound them to their heathenish rites. The powows, by one mean and another, kept them in the most slavish fear and subjection to them ; so that, for a considerable time, few durst desert them.

The powows and those who adhered to them, about the year 1646, seeing two meetings of the praying Indians*, set up in opposition to that way, which themselves, and their fathers had long walked in, were very much disturbed and enraged : And now they thought to terrify Hiacoomes, and the rest of the praying Indians, by threatening to destroy them by sorcery. One powow in particular told them, " That the powows could kill all the Meeting [i. e. Christianized] Indians, if they set about it."†

To the end they might terrify the new converts, and drive them, if possible, to renounce their profession, several Indians went to a meeting of the praying Indians,

and there told many stories of the great hurt, which the powows had, in the way of their enchantments, done to many. Such a power in them, being generally, if not universally believed by the Indians, seemed, above any thing else, to discourage them, for a time, from receiving the true religion, now published among them ; tho' those few, who had already embraced it, were not so terrified as to relinquish their profession.

During this meeting, this question was asked by one, who was on the side of the powows, " Who is there, who does not fear the powows ? " To which another of them answered, " There is no man, that is not afraid of them." Probably they spake the real sentiments of their hearts, at least, respecting the main body of the Indians.

It may be difficult, at this day, fully to determine the character of these powows. The people of New-England in ancient times, particularly the writers in the seventeenth century, generally supposed them to be wizzards, in the common sense, in which that word is used. That they had special communications with evil spirits, and produced some preternatural effects by their assistance ; that they had, not only actual conversations, but explicit confederacies with devils. Receiving the testimony of the natives, our ancestors were of opinion, that many persons among them were, by the zeal of their parents, dedicated to their infernal gods ; but that the devils accepted only some here, and there, to make dangerous powows, or wizzards of them. They were of opinion, that these powows often employ their devils to smite their neighbors with blindness, lameness, wounds, and other mischiefs ; and sometimes to

* *Praying Indians* was a term commonly used in early times, and applied to those natives, who had embraced Christianity, and prayed to God in the name of Jesus Christ, the Mediator, to distinguish them from their heathen countrymen.

† Indian Converts, p. 7.

kill them, and sometimes to cure their maladies.

The powows themselves made great pretences to such a power ; and the Indians perhaps universally believed, that they were invested with it : And those of the natives, who became Christians, had no scruple, that the powows had a preternatural power, communicated by some spirit, inferior indeed to Jehovah, and subject to His control, but when permitted by Him, *could*, and *did*, by the instrumentality of these men, produce effects beyond human. The Indians told our ancestors strange stories about the feats of the powows ; and doubtless, in many instances at least, related what they supposed to be strictly true.*

The powows were ever ready to proclaim their own extraordinary power, and their people stood ready to believe them. Governor Hutchinson mentions one Passaconaway, a great Sagamore upon Merrimack River, who was the most celebrated powow in the country : He made the Indians believe strange things ; that he could make water burn, rocks move, and trees dance ; and metamorphose himself into a flaming man ; that in winter he could raise a green leaf out of the ashes of a dry one, and produce a living snake from the skin of a dead one.† Indeed, they, who assumed the least, made pretensions of performing works beyond the power of mere mortals. The poor, ignorant Indians were doubtless, in many instances at least, deluded themselves : Vile frauds were practised upon them ; and sometimes, without doubt,

those that were cruel in the extreme. They told the early settlers what they themselves believed ; and it may be, the former were not so careful, and strict in their examination of reported facts, as they might have been. Allowance is also to be made for the *credulity* of that age, in respect to *some particulars* ; which was indeed, by no means, peculiar to New-England. In that period, many men of great learning, and sound judgment in *most* things, seemed too apt to give credit to the *marvellous*, without that evidence, which their good sense would have required in most other cases : And some good *Christian Indians*, who communicated an account of the extraordinary power of the powows, and their astonishing actions, might be mistaken, being imposed upon by the art, and dexterity of these cunning men ; for the generality of the natives had such a fixed awe upon their minds of the great power of these men, and such a veneration for their character, as those, who had immediate communication with their deities, and direct influence from them, that they would not be likely to examine with strictness their supposed extraordinary feats.

Mr. Neale, after quoting from some of the ancient writers, several accounts of the uncommon, and, as they supposed, preternatural actions of the powows, which were attributed to the assistance given them by evil spirits, concludes with this remark : “ I shall leave the reader to pass what judgment he pleases, upon these relations ; but, in my opinion, they are so far from proving the doctrine they are brought to support, that they carry in them the greatest air of juggling, and imposture in the world.”

* Some accounts are so romantic, that we may say concerning them, what the Roman poet says in another case, “ Credat Judaeus Apella.”

† Hist. Mass. v. 1. p. 474.

As to the *true* and *full* charac-

ter of the powows, we shall leave it, in some respects, problematical. If any, upon the evidence they may obtain, are led to think, that they were in confederacy with the infernal powers, in such a manner, and in such an high sense, as the ancient writers thought, they have a right to enjoy their opinion: If others may suppose, upon careful examination of the proofs, that they were not confederated with evil spirits, and aided by them, any more, than other very wicked men may be said to be, whose imaginations may be frequently and strongly impressed by these invisible evil powers, they have equal right to theirs. Every one will determine for himself, as he has grounds.

Thus much is undoubtedly true, that they were, at least, cunning jugglers; who by some dextrous managements, and strange feats, astonished the ignorant multitude, and gained an ascendent over them. The body of the people, if they did not *love*, yet *feared* them; received their dictates with the most implicit faith; and obeyed their commands with the most servile submission.

The powows were encouraged to persist in their trade, by means of the pelf they drew from their votaries. They made great pretensions to the art of curing disorders by their charms, and the assistance they received from their deities; at the same time must be well paid for their attendance: If they failed of recovering the sick, they had a salvo ready at hand, "The gods were inexorable, the person's time was come."

These men, as observed before, were, at first, the most violent opposers of the gospel; and for the same reason, that Demetrius, the silver-smith, was, That by this craft they had their wealth, such as

it was. They were apprehensive, that if Christianity prevailed, their power and influence would be lost; and those streams of property, which flowed in upon them from their abused countrymen, would cease to run.

Such were the difficulties which Mr. Mayhew had to encounter in his missionary attempts. Such were the obstacles, which lay in his way. Such were the discouragements, which rose in the minds of the poor natives. But none of these obstructions prevented Mr. Mayhew, and his faithful friend Hiacoomes, whom he had joined to himself, as an associate in the work, from a vigorous pursuit of the important business upon which they had set out. They viewed the cause, as highly interesting; and their zeal, assiduity, and perseverance were in proportion to the magnitude of the object.

In the year 1646, some of the impediments to the good work began to be removed. Mr. Mayhew had the happiness, sometime before his death, to see a great alteration in this respect. God, who had qualified him for the work he had undertaken, inspired him with love to the perishing natives, and zeal to promote their eternal salvation, was pleased to interpose, by his providence, and gradually removed obstructions; so that before the death of this pious missionary, many hundreds of the natives professed the Christian faith; a very considerable number of whom were ornaments to their profession, as will appear in the sequel.

We shall now take notice of some things, which tended to remove obstructions, and promote the gospel on the Vineyard.

In the year 1646,* the Indians

* Indian Converts, p. 5 and 77.

were visited with a severe distemper, which proved mortal to many of them ; but apparently less so to them who had given any countenance to the great truths, which had been proposed to them, and shewed any regard to them ; those were far more gently visited with the disorder, than others ; and Hiacoomes, and his family, who openly professed the gospel, were scarcely, at all, hurt by it.

Whether mere natural causes in the usual mode of operation, according to general laws, or the particular and special providence of God made the distinction, we shall not stand to inquire. This is very worthy of notice, that a wise and gracious God over-ruled this discrimination for the good of the heathen. They, who sometime before attributed a strange disease among them to the anger of their deities, because some of the people forsook their old religion, and chose a new one, now questioned with themselves, whether the present sickness, with the concomitant circumstances, was not brought upon them by Jehovah, as a token of his displeasure, on account of their generally rejecting Christianity. By means of this sickness, and the distinction made in it, many of them were put upon serious consideration of the things, which before they slighted ; and some began earnestly to desire to have the truths of the Christian religion explained to them ; and to hearken, with great attention, to the things which were, by Mr. Mayhew, and Hiacoomes, preached among them.

About this time, Mioxoo, being the chief man of the place where he lived, sent a messenger in the night to Hiacoomes, about five, or six miles, entreating him to come to him ; and Hiacoomes

receiving the message about break of day, readily went to Mioxoo's house. When he came, he found many Indians collected there, among whom was Tawanquatuck, the chief Sachem of that end of the island.

Mioxoo received Hiacoomes with great apparent pleasure, and told him, what he desired of him ; the sum of which was, "that he would shew his heart to them, and let them know, how it stood towards God, and what *they* ought to do."

Hiacoomes very cheerfully attended to the proposal : He immediately laid hold of the opportunity to instruct them ; explaining some important points of natural, and revealed religion.

Having finished his speech, Mioxoo asked him, "how many gods the English worshipped?" Hiacoomes answered, "One, and no more." Upon which Mioxoo reckoned up about 37 principal gods, which he had : "And shall I, said he, throw away all these thirty seven for the sake of one only?" "What do you yourself think?" said Hiacoomes. "For my part, I have thrown away all these, and many more some years ago, and yet I am preserved, as you see, this day." "You speak true, said Mioxoo ; and therefore I will throw away all my gods too, and serve that one God with you."

Mioxoo having expressed this resolution, Hiacoomes proceeded more fully to instruct him, and the rest of the company with him, and did, as Mioxoo desired, open his heart to them. He told them, that he did fear the great God only ; and did greatly reverence his Son, who had suffered death to make satisfaction for sin for all those, who trust in him and forsake their sinful ways ; and that the spirit of God

did work these things in the hearts of the children of men. He told them also, that he was very sorry for his own sins, and desired to be redeemed by Jesus Christ from them, and to walk according to God's commandments.

Hiacoomes also now told these, his poor countrymen, of the sin and fall of Adam, and what a dreadful state mankind were thereby brought into ; and did also, with Christian freedom, reckon up their own sins to them, and charged them home upon their consciences, as that of having many gods, going after powows, &c. And having thus opened his heart to his hearers, he concluded his discourse, by telling them, that if they could obtain such hearts, as thro' grace he had, they should receive such mercies as he did.*

This discourse of Hiacoomes being ended, several of his hearers were much affected ; and some of them said, " That now they had seen their sins."

Such impressions were made upon the heart of Mioxoo as were deemed to be abiding. He supported a Christian character thro' a long life.

Tawanquatuck, an Indian Sachem being present, as an hearer at the meeting just mentioned, was, it would seem, so affected with the discourse of Hiacoomes, in connexion with the sickness, which had been so prevalent and distressing, that a short time after, he invited Mr. Mayhew to preach publicly to his people ; and he himself became a constant hearer of him.†

On Mr. Mayhew's first going to preach to the Indians upon this invitation, the Sachem told him,

" That a long time ago, the Indians had wise men among them, who did in a grave manner, teach the people knowledge ; but *they*, said he, are dead, and their wisdom is buried with them ; and now, men lead a giddy life, in ignorance, till they are white-headed ; and tho' ripe in years, yet they go without wisdom to their graves :" But added, " He hoped the time of knowledge was now come." He then also (others joining with him) desired Mr. Mayhew to preach in a stated course to the Indians to make known the word of God to them. And soon after, going to Mr. Mayhew to encourage him, told him, in the figurative language of his country, " That he should be to them, as one that stands by a running river, filling many vessels ; even so shall you fill us with everlasting knowledge."

He also told Mr. Mayhew, that the reason why he requested him to preach to the Indians, was, " because he was desirous, that they should grow more in goodness ; and that their posterity might inherit blessings after he was dead ; and that he himself was also desirous to put the word of God to his heart ; and to repent of, and throw away his sins, that so after he should cease to live here, he might enjoy eternal life in Heaven."

Mr. Mayhew was highly pleased with the proposal, and gladly complied with the pious request of this good Sachem, preaching to him, and to as many of his people, as were willing to come to hear him. Thus a more effectual door was opened for introducing the gospel among this poor people. Thus, it is hoped, that this bodily sickness which was grievous to so many, and mortal to some, pro-

* Indian Converts p. 78.

† Indian Converts, p. 80.

moted the spiritual health of not a few of the survivors.

It has been observed, that the Sachems at first, and for some years, made strenuous opposition to the gospel. Mr. Mayhew senior, the governor, observed this. He had the Christian cause much at heart; and was very desirous to strengthen the hands of his son, and encourage him in the good work of gospelizing the heathen. He was sensible, that to remove the prejudices of the Sachems was of no small consequence to success. He, as he had opportunity, took much pains with them, that he might facilitate their reception of the gospel, and induce them to permit, and encourage their subjects to hear, and pay attention to it. By his wise management, many of the Sachems were induced to think more favorably of Christianity, than they had done; and finally to renounce heathenism, and become disciples of Jesus Christ, and to encourage their subjects to embrace Christianity. In these things he was a fellow-helper to the truth.

This gentleman observing, that the Indian governments were absolute monarchies; one main obstruction to the progress of the Gospel on the Island, seemed to be, the jealousy the princes conceived of the invasion of their government, thro' the pretence of religion, and the eclipsing their monarchical dignity; and finding that the princes on these Islands, tho' they maintained their absolute power, as kings, yet were bound to do certain homage to a more powerful prince on the bordering continent; and tho' they were no great people, had yet been wasted by intestine wars, wherein the great princes on the main, not unlike the European princes, for like reasons of state, were not unafflicting,

whereby the Islanders were necessitated to make those princes the balance, or umpires to decide their controversies, by presents annually sent to oblige them to give their assistance as occasion required; and seeing his son using zealous endeavors for their conversion, he judges it fit that they should unite in their several places to promote the great design: And therefore he wisely takes the advantage of this situation of the Indian affairs to attach them to him by the following method:

He tells the Island Indians, that by order of the crown of England, he was to govern the English who should inhabit these Islands: That his royal master was, in power, far above any of the Indian monarchs; but that as he was great and powerful, so he was a lover of justice; that therefore he would in no measure invade their jurisdictions; but, on the contrary, assist them, if need required; that religion and government were distinct things; and their Sachems might retain their just authority, tho' their subjects were Christians. And thus, in no long time, he brought them to conceive no ill opinion of the Christian religion.* After a few years some Sachems, and other principal men became Christians, and some of them preachers to their countrymen.

Another thing which conduced much to remove impediments, and to promote the great work of propagating the gospel, was the institution of a school for the instruction of the Indian children and youth, in reading, writing, and the first principles of Christianity.

Mr. Mayhew very well knew, that humanly speaking, the gospel must make a much slower pro-

* Matthew Mayhew's Narrative.

ress among those, who are *wholly* destitute of letters, than among those who have some acquaintance with them. That the Indians might become more intelligent Christians, a considerable number of their children at the first setting up of the school ; and many years after, the *generality* were taught to read, and many of them to write.

The school was opened in January 1652 ; at which time, not only were parents invited to send their children ; but any young men, who were willing to learn, were asked to attend. They were pleased with the proposal : About thirty Indian children soon came in ; they were found apt to learn ; and more and more were coming in every day for some time.*

This school, it may be presumed, was of great service to promote the knowledge, and practice of Christianity. Those adults, who did not learn to read, might reap much benefit by attending upon the reading of those, who did. By the speculative knowledge of Christianity gained at school under a pious and faithful master ; by the public and private instructions of Mr. Mayhew, and by the operation of divine grace upon their hearts, not a few of the pupils were, after some time, qualified to become public teachers of Christianity among their countrymen ; and others to promote the same general cause among their neighbors in a more private way, as Aquila and Priscilla gave instructions to Apollos.†

* Indian Converts p. 289.

† It is of no small moment, that they who are employed as schoolmasters among the Indians should be men, not only well qualified to teach the common arts ; but persons of real religion, and good proficients in sacred science.

The faith, fortitude, and constancy of Hiacoome had no small influence to remove some obstacles, and prepare the way for the more general propagation of the gospel among the natives.

Neither the ridicule nor reproaches of his infidel countrymen ; nor their threatenings, nor those of the powows themselves, dreaded, in the extreme, by the other Indians ; nor his sufferings of any other kind, could shake his faith and constancy. He nobly resolved to be obedient, and faithful to Jehovah, and firm in the Christian cause, tho' he should be singular in his purpose, incur the displeasure of his friends, and even fall a victim in the cause of truth.

At a Meeting of the praying Indians, some of their heathen neighbors came together, with a view to intimidate them, if possible, from paying any further attention to Christianity, by representing the personal dangers to which they would expose themselves by means of the resentment of those formidable men, the powows ; which, tho' mentioned on another occasion, may yet be repeated on account of what took place immediately after. One, who espoused the cause of the powows, asked this question, " Who is there, that does not fear the powows ?" To which another of them answered, " There is no man, who is not afraid of them." Upon saying this, he looked upon Hiacoome, who protested most against them, and told him, that " the powows could kill him ;" but he answered, that " they could not ;" and ad-

By teaching the Indian youth the first principles of Christianity, and pressing upon them the importance of holiness, they may much facilitate the labors of the missionaries, by laying a solid foundation for them to build upon.

ded, "I believe in God, and put my trust in him ; and therefore all the powows can do me no hurt." The Indians then wondering to hear Hiacoomes speak thus so openly, several of them said to one another, "That tho' they were before afraid of the powows ; yet now, because they heard Hiacoomes's words, they did not fear them, but believed in God too."

Some time after this, on a Lord's day, after meeting was closed, where Hiacoomes had been preaching, there came in a powow very angry and said, "I know all the Meeting Indians are liars ; you say, you don't care for the powows ;" then calling two, or three of them by name, he railed at them, and told them, "that they were deceived, for the powows could kill all the Meeting Indians, if they set about it :" But Hiacoomes then told him, "That he would be in the midst of all the powows on the Island, that they could procure ; and that they should do their utmost, by their witchcraft to kill him, he would, without fear, set himself against them by remembering Jehovah." By this answer he put the powows to silence, as to any injury they could do him by their skill and ability ; tho' they pretended, that none but he could resist their power, and elude their arts.

He declared before the Sachems, powows, and a great assembly, that he was ready to acknowledge, that the God, whom they worshipped had great power, yet it was limited, and subservient to the God he had now chosen : Therefore, tho' by means of the powows, many had suffered much, and some were killed ; yet he despised their power, as being himself a servant of Him, whose power overruled all power, and ordered all things."

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The expecting multitude wait the event, which they concluded would be sickness, or death ; but to their astonishment, he remained unhurt.*

Upon this they esteemed him happy, in being delivered from their terrible power, as they viewed it.

Several of the assembly desired Hiacoomes to tell them, what this great God would have them to do ; and what were the things that offended Him : He immediately applied himself to prayer and preaching ; and by an happy recollection, readily mentioned a great number of particular sins committed among them, and as many contrary duties neglected ; which so surprised them, and touched their consciences, that many of them resolved against those evils, and to walk with God, and attend his word.

Thus the faith, fortitude, and constancy of this good man had an happy influence in removing some impediments, and preparing the minds of not a few to receive instructions in the truths of the gospel, and to strengthen them against those objects of fear, which, as a lion in the way, had prevented them from entering into, and pursuing the paths of wisdom. Their sentiments of the great ability of the powows were changed ; and they concluded, that there was some invincible power, superior to that, who, as they thought, actuated the powows ; and that the God, whom Hiacoomes worshipped, was that Great Being.†

The conversion of some of the powows had an happy aspect upon the propagation of Christianity. We have seen, that they were the

* Matthew Mayhew's Narrative.

† Indian Converts, p. 6, and 284.
Matthew Mayhew's Narrative.

most virulent enemies of the gospel. The conversion of some of them gave a great blow to heathenism, from which it never recovered. They became firm supporters of that gospel, which once they were earnest to destroy; and espoused the cause of Christianity with as much zeal, as once they had done that of their false Gods.

(To be continued.)

The doctrine of election, not inconsistent with the use and necessity of means.

NUMBER I.

2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory.

TO *elect* means the same as *to choose*, and the *elect* are the same as the *chosen*. Therefore the same Greek word is sometimes translated *elect*, and sometimes *chosen*. These terms *elect*, *election*, *chosen*, and others of similar import, were often used by the Lord Jesus, and his inspired apostles, in the sacred scriptures. The divine Saviour says, "Many are called, but few *chosen*" or *elected*. "But for the *elect*'s sake those days (of great tribulation) shall be shortened. False Christs and false prophets shall arise, and shew great signs, insomuch that (if it were possible) they shall deceive the very *elect*. The Son of man shall send his angels with a great sound of a trumpet, and they shall gather his *elect*, from one end of heaven to the other."

Paul says, "Who shall lay any thing to the charge of God's *elect*? The purpose of God according to *election* shall stand. There is a remnant according to the election

of grace. The election hath obtained it, and the rest were blinded." James also says in his epistle, "Hath not God chosen (or elected) the poor of this world, rich in faith, and heirs of the kingdom?"

It is certain from these, and many other similar passages, that there is such a thing as *election*, and that some are elected or chosen of God. It cannot be denied without contradicting the most express declaration of sacred writ.

And it may be further observed, that the *elect* are chosen to holiness and salvation. For the apostle declares to his fellow-Christians, "Brethren, beloved of the Lord, God hath *chosen* or *elected* you to salvation. Hath *chosen* us, that we should be holy—and whom he did *predestinate* or *elect*, them he called, and justified, and glorified." Such passages teach the certain connection between election, and holiness, and salvation, and glorification.

But it may be inquired, when does God thus choose the *elect* or real Christians? Is it before, or after they believe in Christ? Let us hear "what saith the scripture?" The inspired apostle, speaking of himself and fellow-Christians, says, "God hath chosen (or elected) us in Christ Jesus before the foundation of the world". "Brethren, God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth". "God hath saved us, and called us with an holy calling—according to his own purpose and grace, which was given us in Christ Jesus, before the world began". It is certain from such express declarations of the

* Ephes. i. 4. † 2 Thess. ii. 13:
‡ 2 Tim. i. 9.

word of God, that real Christians are chosen or elected to salvation before the foundation of the world, or from eternity.

This truth is also manifest from reason and the divine perfections. God is unchangeable—is the same yesterday, to-day, and forever, and with him there is no variability, neither shadow of turning; therefore all his purposes and determinations must be eternal. If then God ever chooses any to salvation; it is certain, that his choice of them must be from- eternity.

But it may be again asked, Did God thus eternally choose the elect on account of any foreseen goodness, holiness, or willingness to repent and believe in the Lord Jesus, antecedent to their being renewed by his Holy Spirit? What say the scriptures on this point? It is declared in a passage already quoted, "God hath chosen us in him, before the foundation of the world, that we should be holy." Here it is evident, that Christians are elected or chosen, not because they were good or holy, but that they might be so. They are chosen to holiness, and are made holy in consequence of their being thus chosen.

Again it is said, "God hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." Do not such passages plainly teach, that the elect are not chosen and called or renewed on account of any holiness or good works, but according to God's own mercy, purpose and grace?

But the words of the apostle, Rom. ix. are still more explicit

and decided on this subject. He is there illustrating God's wise and holy sovereignty and purpose of election by his choosing Jacob in preference to Esau before their birth. "For the children being not yet born, neither having done good or evil that the purpose according to election might stand, not of works, but of him that calleth." So chap. xi. it is said, that election is of grace. "And if by grace, then it is no more of works." Can any words more fully or expressly declare, that God's purpose of election or choice of the elect, is wholly of grace, and not at all on account of any goodness foreseen to be in them, antecedent to their election or regeneration.

This will be further evident from a consideration of the character of mankind, while unrenewed. The scriptures teach, that while in this situation they are "dead in sin"—"enemies to God"—that "every imagination of the thought of their heart is only evil continually," and Christ says, "No man can come unto me, except the Father draw him."

They are therefore wholly destitute of all holiness or moral good, and have no disposition to repent and cordially embrace the gospel, until renewed by the Holy Spirit. Consequently it is impossible, that the elect should be chosen and regenerated on account of any foreseen goodness or willingness to go to Christ in faith and love. For if God were never to elect any to salvation, till he foresaw, that they would of themselves be disposed to repent, it is certain, that none of the human race would be elected or saved. What our Saviour said to his unbelieving hearers is equally true of all impenitent sinners, "Ye will not come unto me, that ye may

have life." None will go, unless drawn by the Father.

But it is often objected, that if the doctrine of *election* is true, it can be of no advantage for ministers to preach the gospel, or for people to hear, and attend upon the means of grace. For it is said, that those who are elected will be saved, and those who are not, will never obtain salvation; whether they attend to the means of salvation, or not.

In answer to this objection, it may be observed, that the inspired Paul was of a very different opinion from the objectors on this subject.

No writer of the new testament more frequently and plainly taught the doctrine of election than Paul. Yet he was so far from supposing, that this rendered means unnecessary, that he was the most laborious and successful of all the apostles in preaching the gospel; travelling from country to country, and ceasing not to warn and exhort every one with tears, night and day, as he had opportunity. Speaking of the afflictions he suffered in preaching the gospel, he says, "I endure all things for the elect's sakes, that they may also obtain salvation;" shewing, that in his view means were *useful and necessary* to bring persons to repentance and salvation.

Accordingly he expressly teaches the necessity of the means of grace, declaring, that "faith cometh by hearing, and hearing by the word of God," and that it pleased God "by the foolishness of preaching to save them that believe." He therefore commands ministers of the gospel in his epistle to Timothy to be constant in preaching both in season and out of season.

These considerations plainly shew, that the doctrine of election affords no just reason, why minis-

ters should not faithfully preach the gospel, and people carefully hear and attend upon the means of grace. In further illustrating this truth, it may be observed:

1. That by election is meant the eternal purpose of God to render the preaching of the gospel, religious knowledge and instruction, and other means of grace, efficacious in awakening, and bringing a certain number to repentance, faith and holy obedience, that they may in this way obtain salvation.

Now God's determination, that preaching and other means of grace shall be instrumental of bringing a number to repentance and salvation, certainly cannot render these means unnecessary, or of no advantage. Can it be any just reason, why ministers should not faithfully preach the gospel, warn, and instruct mankind, because God has eternally determined to render these means effectual to the salvation of a certain number? Does not this consideration, on the contrary, afford them great encouragement to persevere in their exertions to promote the salvation of their fellow-creatures; since they have reason to hope, that it is the divine determination, that their labors shall be successful in saving some souls?

Or can God's eternal purpose, that a number shall be brought to repentance and salvation by the preaching of the gospel and other means of grace be any just reason, why these should be neglected, or considered unnecessary?

Were it determined, that a certain particular number, (who or how many we know not) should have plentiful crops next season by means of careful cultivation; would this render cultivation unnecessary, or be any just reason, why we should not diligently cultivate and

sow the earth? Would it not be very absurd to object, that because God had determined that a certain number should have crops by means of cultivation; therefore cultivation was unnecessary, and there was no encouragement for persons carefully to till their land? If they did not till and sow, it is certain, that they would have no harvest. But the more diligently they cultivated their farms, the greater would be the probability, that they were of the number, who by the divine determination were to have a plentiful harvest.

And is it not equally unreasonable to object, that preaching and other means are unnecessary, or that there is no advantage in seriously attending upon them; because God has determined, that these means shall be instrumental to awaken, and bring a number to repentance and salvation?

Those, who are in a state of impenitence know not, whether they are elected to salvation or not.

But while careless and negligent of divine things and their eternal concerns, they may know, that they are in the greatest danger of perishing, and are hastening down the broad road to destruction. But the more sensible they are of their sin and danger, and the more attentive they are to divine things, the greater is the probability of their being chosen to salvation. None can ensure salvation, unless they yield a cordial compliance with the duties of religion, and make them their highest concern. It is therefore as unreasonable to neglect a serious attention to the means of grace and our eternal interests on account of the doctrine of election; or because it has been determined, that these means shall be effectual to the salvation of a certain number; as it would be to

neglect tilling and sowing, because it was determined, that a particular unknown number shall have crops by these means. A careless neglect of the means of grace and duties of religion is as direct a way to ensure our destruction, as a neglect of cultivation is to have no harvest.

Thus it is manifest, that the doctrine of election does not render the preaching of the gospel and other means of grace at all unnecessary, and affords no reason, why all should not seriously attend upon these means.

H. E.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Question. Why could not God give repentance and remission of sin, and restore sinners, by his Holy Spirit, to holiness and happiness, without the sufferings and death of his Son?—Or, in other words, Why was the divine laws and government so constituted, that the penalty could not be remitted to the transgressor, in any other way, but by the suffering and death of Christ?

I BELIEVE there are few, who read and hear the gospel, but, at some period of their lives, have had something like the above queries pass through their minds. Want of proper light, and of receiving just ideas on this important subject, has led into wrong sentiments concerning the gospel, and to many doubts, whether it is in fact a revelation from God. To attempt a full answer to the questions above stated, in their various connections and consequences might swell the subject to a volume. All therefore that will now be attempted, is, only to arrange a few thoughts, that will bear much enlargement.

1. The first thing I shall ob-

serve, by way of answer, is, that the character of God is perfect.

No other, than a character *every way perfect*, can answer what is seen and declared of God in his works of creation, and providence, and in the volume of inspiration. In all these, he is declared to be self-existent, independent, and the first cause of all things that exist.

In our ideas of *perfection* in God we unite *natural* and *moral* attributes, in the highest possible degree. The *natural* attributes ascribed to God are *rational, intelligent existence*, such as wisdom, knowledge and power, in a much higher degree than any created being is able to conceive.

But a being possessed of such unbounded knowledge, wisdom and power, might be unspeakably dreadful to creatures, if his moral character or attributes were not good.

That the moral character of God is also infinitely perfect in holiness, justice, goodness and truth we have abundant and ample testimony both from nature and revelation.

In this view of the natural and moral character of God, he is the sum of all perfection, nothing can ever be added to his knowledge, wisdom or power; or to his holiness, justice, goodness or truth, and nothing can ever be taken from them, for he is unchangeable.

2. Every thing that exists, beside God himself, had its origin in him and according to his will: They must then be according to, or agreeable to his *wisdom*; i. e. agreeable to infinite wisdom, power, holiness, justice, goodness and truth. If God acts, he must act himself, or according to his nature. And as all things originate in him, and are brought into existence by him, it is impossible he should have any inducement to act otherwise,—

"he cannot deny himself." All the divine operations and counsels of God are perfectly holy. All possible things are before him, and he chooses, and cannot but choose, agreeable to his holy nature, that which is best—should he not choose that which is best in every thing, it would denote imperfection, it would be acting contrary to his holy nature, he would deny himself, which is impossible.

3. As all intelligent existence is comprehended in God and rational creatures, the holiness of his nature would lead him, in all his acts and dispensations, to regard the highest good, happiness and glory of the whole; this must be true benevolence and impartial goodness. Of the being that does this, we may well say his name is *love*.

God was acting thus when he gave to creatures his *holy law*. This law he gave as a perfect rule of duty tending to perfect happiness, and without conformity to it no creature from the very nature of things, ever could, can, or will be happy. This divine law, in no part of it, proceeded from any thing arbitrary in God, he did not in its precepts and penalties have it thus because he would, when he might as well have had it otherwise; but it originated both in its precepts and penalties from the holy and perfect nature of God, and from the reason and nature of things (for the latter arises from the former.) Therefore for God to alter this law, which commands us to love him with all the heart and our neighbor as ourselves; or to alter or set aside the penalties annexed to it, would be to act contrary to his perfect nature, contrary to the reason and nature of things, contrary to the gospel itself, which is not introduced to destroy but to fulfil this law, to magnify and make it

honorable, to restore sinners to a conformity to it, as the only possible way to make them happy. Yea to alter or change this holy law, in any respect, would be to deny himself. Thus our divine Lord said heaven and earth shall pass before one jot or title of it shall fail.

The law of God therefore in its precepts and penalties must remain as unchangeable as the nature of God himself.

Human laws are changed, and penalties are remitted; but this arises merely from their imperfection: were they perfect. They would admit of no change, this is the case with the law and government of God, it is perfect and admits of no change.

If God's law, in all its precepts and penalties, originates from the unchangeable and infinitely perfect nature of God; if all his operations, determinations and government harmonize in forming one uniform, unchanging glorious character; then the transgressor of God's law must look in vain for any change in him, or remission of those penalties which God views infinitely right.

How can God pardon the transgressor and receive him to favor, till he has suffered the penalties of his law, and not be inconsistent with himself?

If the sinner suffers the penalties, when will they end? While he is a sinner, and continues to sin, the penalty of the law grows heavier and heavier upon him; for his obligation to love God, and obey his law, can never in any situation cease. At best he is but a creature, and if perfectly holy he can render nothing more to God than his due; he can do no work of supererogation. If under the penalty of the law he can suffer nothing more than the law re-

quires, therefore all his suffering can make no atonement for past sins, even though in future he committed no sin.

How amazingly dreadful then is the state of a sinner, who has broken the holy law of God! Where is the possibility of his being forgiven? God is unchangeable, his government is perfect and cannot be altered. Nothing presents but absolute and everlasting despair. God alone is able to say if there is any possible way, by which sin may be forgiven, consistent with the infinite perfection and glory of his character and law.

This, O my fellow-sinners, this way of forgiveness God has revealed, in the gospel of his Son. He can be *just* to his own character, law and government, and yet the justifier of him who believes on his Son. And there is no other name given under heaven among men, by which we can be saved, but by the name of Jesus.

The question may again be asked, How does it appear that such a way of forgiveness and salvation is effected and wrought out by Christ, that God can be just to his character, law and government and yet justify and forgive the sinner, who believes on his Son?

In attending to this all-important subject, we must obtain all our light from divine revelation—and on this point it is abundantly explicit and full. All that can now be attempted is to arrange some of the most important and leading ideas, and leave enlargement to the reader.

1. It appears from the sacred writings that the divine law does admit of a substitute or public head. In this situation Adam stood in regard to his posterity. By divine constitution they were all involved in his fall, so that by his disobedience,

ence many were made sinners. And the contrary seems equally plain, that had he obeyed many would have been made righteous.

2. The scriptures bring into view the compact or covenant of redemption as being voluntarily entered into between the Father and the Son from eternity, and that those, who believe, were chosen in Christ even before the foundation of the world. Thus the undertaking to redeem man from sin and misery on the part of the Mediator, was voluntary and of free choice.

3. The person who undertook the work of redemption was the eternal Son of God: No creature let him be ever so exalted could be equal to the task, for he could do no more than his duty. In the holy scriptures, all the attributes of the God-head and equality with the Father are ascribed to the Son.

4. When every necessary preparation was made for the Redeemer to enter upon his work, he took upon him the human nature, and was really man as well as God. God manifest in the flesh, the brightness of the Father's glory and express image of his person. He took not upon him the nature of angels, but that nature he came to redeem. As the first Adam had broken the law of God and entailed death upon all his natural seed whose representative he stood, so, that in consequence of his disobedience, they all come into the world with a depraved, sinful disposition and so under the curse. The second Adam, our Lord Jesus Christ, obeyed the law of God as the substitute or representative of all his spiritual seed. His obedience is accepted with God as theirs would have been had they never sinned, or the first Adam

fallen; for perfect obedience, to the divine law, is necessary in order to eternal life and justification before God, nor can it be dispensed with.

But the spiritual seed, which Christ represents, are children of the first Adam. They are sinners.

They are condemned by the holy law of God. *Obedience* entitles to life, only where there is no sin: It cannot make atonement and satisfy the penalty of the law of God. Therefore something further than obedience must be done by the Redeemer or not a sinful child of Adam can be saved. The *penalty* of the law cannot be dispensed with under the perfect and just government of God.

This the God-man Mediator freely submits to suffer. He gave his soul an offering for sin. He was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.

When he hung on the cross, light and comfort from the God-head were withdrawn and he was treated as a sinner. This caused the bitter cry, "My God, My God, why hast thou forsaken me?"

Thus the human nature of the man Christ Jesus was sacrificed upon the altar of his divinity, which sanctified and gave infinite efficacy to the gift; and to which all preceding sacrifices under the Mosaic law pointed. Being a divine person united to the God-head his suffering the penalty gave infinite honor to the holy law of God. I may say a greater honor than if it had been inflicted in everlasting punishment on the guilty themselves.

This work being completed by the Redeemer the way is opened for the exercise of divine mercy. God can be just and yet the justifier of him who believes. But

though the way is open for the exercise of mercy to all who are united to Christ by faith; yet man being dead in sin has no heart to believe and to love the holy character of God, and unless something still more was done would never receive any saving benefit from the atonement.

To remedy this evil and render things pertaining to salvation complete, in consequence of the obedience and death of Christ, the Holy Spirit is given to renew and sanctify the heart, and apply the benefits of redemption to the soul.

The Mediator himself after rising from the dead ascended to Heaven there to appear in the presence of God for us; to ask and receive all that is necessary to carry on the work of redemption; to support and finally bring his people to eternal life.

How wonderful is this plan of saving mercy, how harmonious in all its parts! Mercy and truth meet together; righteousness and peace embrace each other. How astonishing is divine love! How much it has done! Our obligations to love and obey God are unspeakably increased, by the way provided, and freely offered to redeem sinners. How aggravatedly dreadful the sin, and how black the ingratitude to refuse such offers of love and grace! If he that despised Moses's law died without mercy, of how much sorer punishment shall he be thought worthy who treads under foot the blood of the Son of God?

ZETA.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

SINCE the decease of the late President Edwards, there have

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been many enquiries why the public were not furnished with a particular account of his life? It is desirable that these enquiries should be gratified. I have taken pains to collect the necessary materials, but my success has been retarded by a number of causes, arising from the particular situation of those by whom the facts, concerning his life, could be furnished, and, from several other unforeseen, and, of course, unavoidable obstacles. I have been in possession of the materials but few days, and now, with pleasure communicate them to you.

I am, Gentlemen, &c.

February, 12th, 1802.

JONATHAN EDWARDS,
D. D. President of Union College in Schenectady, was the son of the late Reverend Jonathan Edwards formerly minister of the church of Christ in Northampton, in the Commonwealth of Massachusetts, and afterwards President of the College at Princeton in New-Jersey, and Mrs. Sarah Edwards, daughter of Rev. Mr. Pierpont of New-Haven. He was the second son of his parents, and was born at Northampton, on the 26th day of May O. S. 1745. However promising his capacity may have appeared in early childhood, and however ambitious he may have been of excelling at that age when the mind begins to unfold itself; this period of his life was attended with a number of singularly embarrassing circumstances, the tendency of which was to refresh his exertion, and to discourage his ambition. In early childhood, he was afflicted with an inflammatory weakness in his eyes which almost entirely prevented his learning to read until a much later period than is common for children in New-England. This weakness resisted ma-

ny and long continued applications; until by the shaving of his head, repeated often, and for a long time, the inflammation in some degree, abated, and he was enabled to apply himself moderately to the rudiments of learning, and to revive in his anxious parents the hope that he would not be entirely lost to the literary world. During his childhood also, the unhappy contest rose to its height, between his father, and the church and society of Northampton, and terminated in their separation, by the dismission of Mr. Edwards. When Mr. Edwards, with his family, removed to Stockbridge, this son, was but six years old. In addition to the infirmity in his eyes, new and important difficulties attended him, during his residence in Stockbridge. There was no school in the settlement but one which was common to the Indian children, and the white people—and there were so few of the latter, either in the school, or the town, that he was in danger of forgetting entirely the English tongue. Whilst at school here, he learned the language of the Mohekanew, or Stockbridge Indians so perfectly, that the natives frequently observed "that he spoke exactly like an Indian." This language he retained, in a good degree, through life, and the public is in possession of some interesting remarks upon it, which he published a number of years since.

As his father intended him for a missionary among the Aborigines, he sent him, in October 1755, when he was but ten years of age, with the Rev. Gideon Hawley, (now of Mashpee on Cape Cod) to Oughquauga on the Susquehannah River, to learn the language of the Oneida Indians. Oughquauga was, then, at the distance of about one hundred miles (in the wilderness,) from any English settlement. At this place he continued but four months by reason of the war which broke out between England and France, and extended itself into their colonies. Whilst he was with the Oneida Indians during this short time, he made rapid progress in acquiring their language, and in engaging their affections. They were so much pleased with his attainments, and his amiable disposition, that, when they thought their settlement exposed to inroads from the French, they took him upon their shoulders, and carried him many miles through the wilderness, to a place which they deemed secure. After this he never returned to them any more.

In the month of February 1760, when he had almost completed his fifteenth year, he commenced the study of the Latin language, at a grammar school in Princeton, in New-Jersey; and was admitted a member of the College in the same town, in September of the year following; and in September 1765, he received the degree of Bachelor of Arts. In the year 1763, and whilst he was at College, at a time of general awakening in Princeton, he obtained a hope of his reconciliation to God through Christ. This was during the Presidency, and under the impressive preaching of the late Doctor Finley.

The following dedication of himself to the service of God, which was made by him at that time, was found among his papers after his decease.

Nassau-Hall, Sept. 17, 1763.

" I Jonathan Edwards, student
of the College in New Jersey, on
this seventeenth day of September
1763, being the day before the first

time I proposed to draw near to the Lord's table, after much thought and due consideration, as well as prayer to Almighty God, for his assistance, resolved in the grace of God to enter into an express act of self-dedication to the service of God; as being a thing highly reasonable in its own nature, and that might be of eminent service to keep me steady in my Christian course, to rouse me out of sloth and indolence, and uphold me in the day of temptation."

"Eternal and ever-blessed God! I desire with the deepest humiliatiⁿon and abasement of soul, to come in the name and for the sake of Jesus Christ, and present myself before thee, sensible of my infinite unworthiness to appear before thee, especially on such an occasion as this, to enter into a covenant with thee. But notwithstanding my sins have made such a separation between thee and my soul, I beseech thee, through Christ thy Son, to vouchsafe thy presence with me and acceptance of the best sacrifice which I can make."

"I do, O Lord, in hopes of thy assisting grace, solemnly make an entire and perpetual surrender of all that I am and have unto thee, being determined in thy strength to renounce all former Lords who have had dominion over me, every lust of the eye, of the flesh and of the mind, and to live entirely devoted to thee and thy service. To thee do I confess the powers of my mind, with whatever improvements thou hast already or shalt be pleased hereafter to grant me in the literary way; purposing if it be thy good pleasure to pursue my studies assiduously, that I may be better prepared to act in any sphere of

life in which thou shalt place me. I do also solemnly dedicate all my possessions, my time, my influence over others, to be all used for thy glory. To thy direction I resign myself and all that I have, trusting all future contingencies in thy hands, and may thy will in all things and not mine be done. Use me, O Lord, as an instrument of thy service! I beseech thee, number me among thy people! May I be clothed with the righteousness of thy Son; ever impart to me through him all needful supplies of thy purifying and cheering spirit! I beseech thee, O Lord, that thou wouldst enable me to live according to this my vow, constantly avoiding all sin; and when I shall come to die, in that solemn and awful hour, may I remember this my covenant, and do thou, O Lord, remember it too, and give my departing spirit an abundant admittance into the realms of bliss! And if when I am laid in the dust, any surviving friend should meet with this memorial, may it be a means of good to him, and do thou admit him to partake of the blessings of thy covenant of grace, through Jesus the great Mediator, to whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed, by Saints and Angels! Amen."

JONATHAN EDWARDS.

In 1767, he was appointed a tutor in the same College and continued in this office two years.

Sometime before he had entered upon the study of Divinity, the favorite study of his life, under the instruction of the late Rev. Joseph Bellamy, D. D. of Bethlem in Connecticut; and in 1766, October 21st, had been licenced to preach the Gospel, by the Associ-

ation of the County of Litchfield. The eleven months between the time when he was licensed to preach, and the time when he was recalled to Princeton by his appointment, the writer believes he spent as a candidate for the ministry; but where he was during this period has not been ascertained.

During his residence at Princeton, he was invited to preach to the Society of White-Haven, in the town of New-Haven, in Connecticut. On the 5th day of January 1769, he was ordained to the pastoral charge of that Church and Society, and continued there until the month of May 1795; when he was dismissed by an Ecclesiastical Council, at the mutual request of the Pastor and Society. For several years previous to his dismissal, an uneasiness had subsisted in the society, arising from different religious opinions which sprung up, and were adopted by some of the leading, and most influential men among his parishioners. Those sentiments, which originated the uneasiness, were of a nature opposite to the sentiments of Mr. Edwards, and of the Church and Society, at the time of his ordination. This diversity of sentiment and opinion, may justly be considered as the principal cause of the separation between Doctor Edwards and his people; though others of inferior moment, and taking their rise from this principal one, had their influence; but the ostensible cause assigned by the society, was their inability to support a minister. Doctor Edwards did not continue long in this situation, for in January 1796, he was installed Pastor of the church in Colebrook, in Litchfield county, in Connecticut, where he continued ministering to a very affectionate

people, until June 1799. In this town he intended to have spent the remainder of his days, had it been the pleasure of his Divine Master. A change of audience enabled him to relax from the duty of a weekly preparation for the sabbath, and furnished him with more time to pursue his favourite study of theology, in a less confined manner. To this the retired situation of Colebrook greatly contributed. Nor was this favorable opportunity, of pursuing his studies neglected. But his continuance in this desirable retreat was not of long duration. In the summer of 1799, he was elected President of a College in the town of Schenectady and the state of New-York, which had recently been instituted and endowed. The election was immediately communicated to him, with an invitation to remove, as soon as he conveniently could. In consequence of this invitation he was again dismissed, by an Ecclesiastical Council, from his pastoral office, in the month of June, and in the July following he removed to Schenectady. From this time his talents and attention were appropriated, with uninterrupted assiduity, to the concerns of this newly instituted seminary. In this situation he continued, until about the middle of July A. D. 1801, when his labors were suspended by an intermitting fever of the regular type, unattended with any immediately alarming symptoms. But about eight days before his decease, nervous symptoms shewed themselves, and indicated his approaching dissolution. The progress of the disease, from this date, was very rapid, and he experienced its impairing effects so much, that, within three days, he was almost entirely deprived of his speech, of the regular exercise of his limbs,

and, at intervals, of his reason. Thus he continued regularly to decline until the 1st of August 1801, when he expired. By the effects of his disorder, he was unavoidably prevented from expressing his views and feelings on the approach of eternity for the five last days of his life. In the early stages of his illness however, he expressed his entire, and willing resignation to the pleasure of God; and is gone, we hope, and confidently trust, to receive the reward of his faith and perseverance, at the hand of his beloved Lord and Master.

The year after Mr. Edwards was ordained to the charge of White Haven society in New-Haven, he married Miss Mary Porter, daughter of the honorable Eleazer and Mrs. Sarah Porter of Hadley, in Massachusetts. By her he had four children, three of whom survive him. This excellent lady was drowned in the month of June A. D. 1782. The circumstances of this unhappy event were these: Doctor Edwards and his wife were taking an airing in their chaise, in the north eastern part of New-Haven, and at some distance from home, the Doctor was called away to attend to some necessary business. As Mrs. Edwards was returning, she suffered the horse to drink at a watering place, in a small river, with the depth of which she was wholly unacquainted. The horse suddenly plunged and fell, and threw her from the chaise into the river, where she was drowned.

After the death of Mrs. Edwards he married Miss Mercy Sabin, daughter of Mr. Hezekiah and Mrs. Mary Sabin, of New-Haven; she is still living. The surviving children of President Edwards, are one son, and two daughters.

In reviewing the life of President Edwards, we are presented with many particulars which furnish a striking resemblance to the life of his father. A few of them deserve to be mentioned. They had the same name, were liberally educated; were distinguished scholars; were tutors in the seminaries in which they were educated; were preachers; were settled in congregations, in which their maternal grandfathers were also settled before them; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the Presidency of a College, and within a short time after they were inaugurated, died the one in the 56th and the other in the 57th year of his age. To this may be added, that in person, mind, and life, they were remarkably alike.

Doctor Edwards when a child was singularly dutiful and conscientious; a spirit which manifested itself through his life.

About the time that he first dedicated himself to the service of God, when he was little more than eighteen years of age, he began a diary of his religious life. This he continued a few months, and then very abruptly relinquished it—for what reason is not known. It is probable that it was a reason which he had deliberately weighed, as he never resumed it afterwards. From this diary he appears early to have determined constantly to strive against sin and temptation, and to live in a manner becoming his holy profession, and to devote himself wholly to the service of God. The blessing with which God accompanied these pious exertions, was visible throughout the remainder of his life.

By nature Doctor Edwards was of an ardent, irritable disposition,

of which he appears to have been early conscious. Whilst he was quite young, he formed a resolution, uniformly, and with an unabating watchfulness, to withstand this propensity, until it should be subdued. This he entered upon, as upon an important business for life—as an achievement which must be accomplished, however difficult, and arduous the task might prove. And such a blessing attended his diligent, and indefatigable vigilance as enabled him to possess an unusual command over his passions, and to pass through a life, attended by many trying circumstances, with the reputation of uncommon equanimity. Like St. Paul, “he knew what it was to be abased, and also what it was to abound.” But in prosperity and adversity he appeared the same. His fortitude under trials, was great; a fortitude founded in a constant reliance in Providence, and in resignation to the will of God; as different as possible from the frigid apathy of the Stoic. As a man of learning and strength of mind, he probably had not a superior in the United States, and but few in the world. His logical powers were pre-eminent and little, if at all, inferior to those of his father; and, being blessed, generally, with good health, he improved his talents for the defence, support, and advancement of that religion which he professed, and of the cause in which he was a champion. As a preacher, in his manner of delivery he was bold and animated—but he addressed the understanding and conscience rather than the passions of his audience. All who have had the pleasure to hear him, will acknowledge with readiness, that, in his own mode, he was rarely, if ever exceeded. His reasonings were strong and conclusive; and, as

might be expected from such a mind, his writings were closely confined to his subject; always presenting something new, original, and instructive. He was a son, *worthy of his parents*.—As a brother he merited, and possessed, the respect, esteem, and affection, of all his brothers and sisters.

As a husband and parent, he was kind, faithful and affectionate. Being blessed with good health, he generally rose early, and immediately began his regular diurnal routine of duty and business, which he observed through life with great uniformity; and from which he was not easily diverted. He considered his immediate duty to his Creator as requiring his first obedience and attention; and then the relative and social duties of life, were not to be neglected in their turn. His exercise, studies, and all his other concerns, so far as was consistent with his parochial duties, were systematized, and regularly attended to in their proper seasons.

He possessed and merited, the respect and affection of an extensive literary and ministerial acquaintance—the latter looked to him, under God, as to one of the firmest pillars, and ablest defenders of the church, in this day of declension and infidelity; and in his death, the cause, both of science and religion, has suffered a loss which God alone can repair.

His literary productions are 1st, a work entitled, “The Salvation of all Men strictly examined, and the endless punishment of those who die impenitent, argued and defended, against the reasonings of Doctor Channing, in his book entitled the Salvation of all Men.” 1 vol 8vo.

2d. A Dissertation on Liberty and Necessity. This was written

during his residence at Colebrook.

3d. Observations on the Language of the Stockbridge Indians.

4th. Three sermons on the Atonement of Christ.

5th. A variety of occasional sermons, separately published.

He also edited, from the manuscripts of his father, several volumes, particularly the history of the Work of Redemption. Two volumes of sermons; and two volumes of "Observations on Important Theological Subjects." He has left manuscripts with which it is hoped the world will be favored in due time.

Such was this great and good man, both in life and death. In the language of Shakespeare, we may with propriety say,

—Take him for all in all,
We (scarce) shall look upon his like again.

Admonitions from the Death-Bed.

Continued from p. 308.

NUMBER VI.

MESS'RS EDITORS,

I SEND you an account of an Infidel, brought under conviction, and as I hope savingly converted on his dying bed, lately communicated to me by a friend, which you will please to publish as another number of *Admonitions from the Death-Bed*.

Yours, &c.

PRESBUTEROS.

FUNDAMENTAL errors in religion, embraced, and followed in their consequences, will end in Atheism, as an infant if it lives, will grow up to manhood. Whether Manasseh be called an Arminian, an Universalist, a Deist or an Atheist, is not material. He had, at different times, fallen in with these sentiments. He tho't sometimes, that an honest life, in

dealing with men, would save him. At other times, he thought all would be saved. At times he professed to believe that death put an end to man's existence; and that there was neither happiness nor misery after this life. To a neighbor, a day or two before he was taken unwell, he said, "I do not know whether there is a God or not, and if there be, I know nothing about him." An expression like this, he used, when conversing upon divine revelation, with the same person. In this man, the bad influence, which pernicious opinions have on practice, was very apparent. He tried to disbelieve every thing divine and sacred; he, therefore, not only lived in the total neglect of Christian duties; but religion itself was a subject of his ridicule, and highest contempt; as were the ministers of the gospel, and the professors of religion. He was a man of a sprightly mind, and active body; and one who, in his common intercourse with mankind treated them kindly.

He had formerly labored under a particular bodily infirmity, but by very careful attention had regained his health. On Wednesday evening the 4th of November last, after laboring hard through the day, his old complaint returned with alarming symptoms. Medical aid was called in but to no effect. His pain was exquisite and continued to increase until Saturday, when a council of physicians was called. They told him that if he would submit to a painful and dangerous operation there was some probability he might recover. The operation was performed tho' not with the wished for success; and on Monday following the surgeon told him frankly, "The difficulties you labor under exceed the skill of man, and the power

of medicine to remove ; *You must die.* This was Monday evening November 9th, 1801.

Through all this distress, and although the prospect of recovery was growing less and less, yet Manasseh's mind was as stupid as it was when he was in health. He had been prayed with and conversed with. But as is said of Jonah, he *was fast asleep*. But about midnight he awoke out of his spiritual sleep ; and began to think seriously, and to talk upon serious subjects. He now reflected upon himself, for living so wickedly, treating religion with so much neglect and contempt, &c. And before the dawn of the morning, his conscience was harrowed up with distresses and horror, indefinable.— He would say, “ the distresses of my body is extremely great, but it is nothing to the horror and distresses of my mind.” After asking for some drink, at a certain time he added, “ I am like the rich man, with this difference only, I can now have water to cool my tongue, but by and by shall be where I cannot have it.” He said also, I once thought that moral honesty would save me , but I give up the idea, there *must* be love to God.”

On Tuesday morning, soon after day light appeared, a neighbor went to see him. Manasseh addressed him in this manner :— “ This night I have been convinced that I am the greatest sinner that ever lived. I fear I have sinned away my day of grace, and there is no mercy for me.” It was observed to him, “ It is not too late for you to repent ; your duty is *now* to submit yourself to God.” He replied, “ It is true, but I find so much opposition in me !—It is *that* which gives me this horror of conscience. Oh

that I had lived a life of religion, this bed on which I lie would be soft as down, but now it seems like rolling in burning embers. Many times I have spoken lightly of you* and all professors of religion : and particularly Mr. —, (calling the minister of the place by name) but now I am convinced that religion is a solemn reality. I have endeavored to live a jovial, smooth life, but not a religious life.”

He desired I might be sent for. One observed to him, “ I have often heard you speak very light of our minister, why then do you wish to see him ?” He replied, “ It is true, but I have been convinced, this night, that he is right, and I am wrong ; and the doctrines which he has preached are the truth. Oh how I lament that I have ridiculed him, and all professors of religion ! I have ridiculed you and other religious people for attending religious meetings. I have endeavored to live a merry life, but now lament that I have neglected and ridiculed religion. I cannot die in peace, unless I see my minister.”

A messenger came and informed me, and I immediately went to the house where was the sick man. On going to the bed side, he addressed me with a solemn and engaging air, in the following words, as nearly as can be recollected — “ I could not die in peace until I had made a confession to you. You have always treated me well, and been a kind neighbor to me. Much good counsel and advice, you have given me ; but I always *bated* you. I believed you was a servant of Jesus Christ, and I *hated* you for that, because I supposed you preached truth. I am a poor

* The man he was conversing with was a professor of religion.

miserable creature ; have lived a stupid life, in contempt of all instruction, and in neglect of all religion ; and know I shall die soon, I ask your forgiveness for all my ill conduct towards you, in which I have treated you so basely."

He then observed to me, "I have tried to be an universalist." He was asked whether he felt so well satisfied with the sentiment, that he was willing to risque it. He said, "I rather wished it was true, than believed it to be true ; my mind, therefore, did not feel easy,—I was not satisfied."

It was now about the rising of the sun, on Tuesday morning. The case of the sick man being somewhat singular, and there having been such a surprising change in his mind, the neighbors soon collected in such numbers, that the house was almost filled with people, old and young, the greater part of the day. Manasseh had yet a good degree of strength of body ; his understanding was clear, and his ideas distinct : He now spent all the time in conversing, except when paroxysms of pain were so severe, that he could not speak.— Of the conversation which took place between him and others, a small part only will be noticed. His observations which are here mentioned, are not arranged, perhaps, in the same order of time in which they were made ; nor are his particular modes of expression always used ; but the sentiments and the ideas are meant to be correctly expressed.

A number of persons standing round his bed, on a certain time, he says ; " You see me lie here, a poor, miserable sinner, just about to die, and I have lived a wicked life all my days. By me take warning. Such a distressed situation as I lie in, is a poor time to

prepare for death. Do not neglect religion as I have done. You must die. Now, while in health, is the time for you to prepare for death. Oh do not neglect !"

To one of his former gay companions he observed to this effect : " You have a gay, light mind, you keep company with such people ; but, my friend, this will not do. Look on me. I am dying. Oh attend to religion. Remember, when I am dead, what you now see and hear, and tell my friends, that it may be a warning to them."

He observed to one, " I have lived in the neglect of all religion, and I now view myself a dying man ; and Oh, what an awful condition I am in ! I now view myself a sinner, and fear I shall be miserable forever. But I hope I shall find mercy in the sight of God. I have despised religion, and labored to persuade myself, that the doctrine of the universalists was true, but yet doubted it. My wife* has endeavored to convince me, there was something in religion, but I did not believe her. And now what a shocking situation this is to prepare for death. Oh that all would attend to this business, while in health, and not put it off as I have done."

At another time he said, " I have been a wicked man ; have sinned against heaven ; have run away from God ; my wicked life flies in my face ; I have often resisted conviction, by running into bad company."

One of his neighbors remarking upon his distressed situation, he replied ; " Yes, my situation is distressing ; but I do not think myself dealt by unjustly, altho' I am thus distressed, and my neighbors are not ; for I deserve it more

* She was a professor of religion.

than any of them, as I am the worst of all."

A friend giving him drink which was pleasant and nourishing he says, "All that keeps me alive is that you gave me, and nourishment I receive from Jesus Christ."

A neighbor, who had been absent a day or two, returned home on Tuesday, late in the afternoon, and immediately went in to see Manasseh, who took him by the hand and said, "The Lord has wrought a great work on my soul; I am willing to die, I believe Jesus loves me,—I think I love him."

To obtain some ease in his restless situation, if it might be, he desired the tenders to carry him about the room in a blanket; and while they were performing this office of kindness, he said repeatedly, "Soon I shall be in the arms of Jesus."

On Tuesday night, a few hours before he died, he said to the watchers, "I have but a little while to stay in this world, I am submissive, I can trust my family with God, for he will do right."

A short space of time before he departed this life, the watchers standing by the bed-side, he prayed with an audible voice, in the following words, as nearly as could be recollectcd. They were soon committed to paper, by one who was present.

"O God! look down with compassion on us, and grant that these, my friends and neighbors, who stand around my bed, may take warning by me, and not put off making their peace with thee, until they lie on a dying bed, as I have done: But by thy sovereign grace may they be brought to submit to Christ. O God, have compassion on my family, and may they be submissive under all their afflictions. I leave them, and all

my concerns with thee; grant that I may be patient and submissive. May I not be deceived in my last moments, but be reconciled to thee through Jesus Christ. I commit myself into thy hands to be disposed of for time and eternity as thou seest best. May I have an easy passage out of time into eternity, and find mercy with the, thro' Jesus Christ. Amen."

A few minutes before he breathed out his life, sensible he was then going, he says to the bystanders, "Let this be a warning to you all, and take heed that you never forget it."

Sundry questions, which were proposed to him with his answers, will now be mentioned; though not perhaps in the order in which they were proposed, as this cannot be ascertained with precision. Many of the questions came in very abruptly, arising from some previous conversation which is not mentioned; and the reason the observations are past over in silence, is, a recital of them all, would protract the narrative to a very great length. If all the dying man said, pertinently, upon religious subjects, for the space of thirty hours, was written, it would, no doubt, be sufficient to fill a small volume.

Q. Are you sensible of the wickedness of your heart?

A. I am wholly a sinner, and have done nothing but sin, all my life.

Q. Do you feel your dependence on God?

A. I am sensible I am wholly dependant on him and entirely in his hands.

Q. Do you believe this to be true, not only in regard to your present state, but also your future state?

A. I believe that I, and all men

are in the hands of God, to be disposed of forever, as he pleases.

Q. Are you willing to be in the hands of God, and disposed of by him, in time and eternity?

A. I hope I am—I think I am.

Q. Then you feel reconciled to God, do you not?

A. Yes, I think I do; I am willing to die, if it be his will.

Q. Do you think God can have mercy on you?

A. God can be glorified in having mercy on whom he will have mercy.

Q. You have been opposed to the doctrines preached by our ministers; but do you now believe them?

A. Yes, I do.

Q. Then you believe that there is something in religion, do you not?

A. Yes, *I know* there is; and people need not wait to see me lie in my present situation to be convinced of it; there is sufficient evidence in the bible.

Q. How do you now feel?

A. I am entirely easy in body and mind.

Q. But do you not feel yourself a sinner?

A. Yes. And if God does have mercy on me, he will have mercy on the greatest sinner on whom he ever had mercy.

Q. Would God be just if he should send you to hell?

A. Yes. And if God cannot be glorified otherwise, let me go.

Q. Why do you wish to live any longer in this world?

A. That I may live to the honor and glory of God.

Q. If you should live longer, do you think you should live to the honor and glory of God?

A. I believe I should, God enabling me.

The foregoing narrative exhibits

some very remarkable circumstances. That a man, who had lived such a life as Manasseh had, should, just at the close of it, have his mouth opened, to speak for God and his cause, as he did; that he should acknowledge, and converse upon the fundamental doctrines of Christianity, which he never had attended to, with so much clearness and propriety, is remarkable. He appeared to have as just ideas of human depravity, divine sovereignty, special grace, man's absolute dependance, &c. &c. as if he had been a student in Christian theology. When he spake of depravity, or of dependance on God, and the like, he appeared to speak what he *felt*, and not what he had *learnt*. It brought to mind this declaration of Jehovah. *Unto me every knee shall bow, and every tongue confess.* Whether his heart bowed or not, we leave; but his knee bowed and his tongue confessed. It is remarkable that so many people, old and young, should call to see him on that day, when he was pleading the cause of God and religion. God designed they should hear the solemn message, almost like to one sent from the dead; that if they would not regard, they might be left without excuse.

It was a singular case, that one, after passing thro' so much distress of body and mind, should, notwithstanding, have the full exercise of his understanding, and that his mental powers should be clear and firm. Hence he was able to address persons of different characters, with a very great degree of propriety.

When some of his former gay companions came into the room where he lay, he would desire them to come to his bed side. It was affecting, it was enough to

melt the hardest heart present, to hear him address them in the most solemn manner, charging them to attend to religion, and not forget what they then saw and heard. Those who had spent hours of mirth and vanity with him, now stood, as it were arraigned at the bar before him, weeping and trembling, like little children under the rod. Thirty people or more in the room, and not a dry eye among them all.

Here is a wonderful instance of almighty power, operating on the mind of man. Those who, while in health, were neglected, despised and ridiculed by him, were now the persons he wished to be his companions; and in whose company and conversation he took the most pleasure.

May not only we who saw and heard, but those also who read, receive instruction & reproof. *For he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.** And let universalists and deists attend to the solemn business urged on them by one who is now in eternity. He wished to believe, but could not, what they are trying to believe, but cannot. Let them take heed lest they go down to destruction half disbelieving their own creed. *And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof. And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!†*

That very striking exclamation of the dying man, which has been mentioned, "O that I had lived a life of religion, then this bed on which I lie would be soft as down,

but now it seems like rolling in burning embers!" bro't to my mind the following lines:—

" Jesus can make a dying bed,
" Feel soft as downy pillows are;
" While on his breast I lean my head,
" And breathe my soul out sweetly there."

ISAIAH.

Amanda and Lysander. A Fragment.

IN commendation of a departed friend, Amanda said to Lysander. "He was pleased in seeing a person happy." "So am I," answered Lysander, "if his happiness be rational." "He was pleased in seeing every body happy," rejoined Amanda. "So am I," replied Lysander, "provided their happiness be derived from the love and practice of religion. But to say that I am pleased in seeing every body easy and happy in their present state and pursuits I *cannot*, consistently with my views of the holy scriptures, as they treat of God and man. I will give you my reasons.

" We both believe the bible to be the word of God and all its contents to be truth. In this book we see the divine being to be great and merciful, holy and just, true and faithful, the moral governor of all his rational creatures. Here also we see man, tho' a rational and exalted, yet a fallen and sinful creature, an enemy of God, a rebel against his government, a transgressor of his law and of consequence unfit for heaven, unworthy eternal life and exposed to endless perdition. The gospel makes provision for the salvation of the humble and obedient believer, but leaves the unregenerated and impenitent sinner under the curse of the law. You

* Prov. xxix. 1.

† Prov. v. 11, 12, 13.

must concede that this is a scripture representation of the state and character of the sinner, and that his condition is dangerous and alarming. When I see a person destitute of all seriousness and love to religion, how can I wish to see him happy in his present state of unbelief? His condition is certainly alarming, since he is opposed to a holy God, and his sinful heart will render him miserable. He ought then to be concerned and anxious for himself. And shall I rejoice to see him unconcerned and happy in the midst of danger? It would argue a malevolent heart. No! I will not, I cannot, rejoice in seeing sinners at ease in Zion. I wish that they might see themselves to be *wretched, and miserable, and poor, and blind, and naked* in their state of alienation from God. It is infinitely more desirable to behold them mourning over their sins than happy in committing them. For the true riches will be given to the humble sinner, and his happiness be perfect in the service and enjoyment of his Maker.

"What then," says Amanda, "you wish your fellow creatures miserable!"

"No!" replies Lysander, "I only wish them to feel the truth and have a sense of their ruined state, that they may fly to the Saviour and be happy forever. If a man feel contented and happy all his life, in a state of impenitence, he will never seek enjoyment in holiness where only it can be found; but will die in his sins and be miserable. If a person has disjointed or broken a bone, he must expect that replacing it, in order for a cure, must occasion him temporary pain. Man, being alienated from his Maker, most generally has distressing ap-

prehensions of divine wrath and wounding reflections, before he is restored to the favor and image of God. This is the natural consequence of groundless disaffection and unreasonable opposition when the offender comes to himself.

"Is it not commendable," says Amanda, "to use our endeavors to render our fellow creatures happy while in the world?"

"Certainly," answers Lysander, "not only commendable but an important duty. To make them happy, however, I should not commend thoughtlessness, impenitence and vice—I should not urge them to frequent places of dissipation and sinful pleasure. No! Amanda, this is not the path that conducts to happiness. If you have sought it in this way, I presume you have failed of your object. A degree of enjoyment may, for a time, be derived from these things; but then it leaves the mind unsatisfied, furnishes new matter of charge for an accusing conscience, and unsuits the soul for the pure and sublime enjoyments of religion. A thoughtless, impenitent, pleasurable and vicious life prepares a person for an unhappy death, and a miserable eternity. Perhaps you may think that no guilt is attached to a life of impenitence and that vain mirth and youthful follies are harmless. But however innocent you may look upon impenitence, it is an implicit justification of all past offences, and a declaration of opposition to God and rejection of the Redeemer. And as for sinful diversions, which you rank under the name of innocent amusements, you must know as well as I, that they are unbecoming candidates for eternity whose time is precious and whose work

is important. They certainly unfit the mind for the duties of religion and the solemnities of death and judgment. I cannot therefore recommend these pursuits to my fellow mortals as the way to happiness ; neither can I rejoice in observing them contented and happy in this course. Peace of mind in this world and glory in the next, are the blessed fruits of a reconciliation with God and a course of strict virtue, seriousness and religion. When I see a person cheerful and happy in this course and with these prospects, I can rejoice with him ; for I am persuaded that his state is safe, that his hopes are rational, and his prospects truly animating and glorious. But when I behold a person cheerful and happy in the midst of carnal security and sinful pleasures, it rather excites pity in my heart than joy ; I know his state to be dangerous and all his hopes of happiness to be visionary. I think him an object of pity, because he is in danger of the greatest evil, while he feels himself safe. I view him a wretched creature, in the direct path to woe, and, perhaps, just at the gate of hell, altho' in the midst of gaiety, cheerfulness and mirth. Say, Amanda, say, can you wish to see a person contented and happy in this state of danger, just upon the brink of eternal death?"

SHAPHAN.

Religious Intelligence.

DENMARK.

Letter from the Danish Society for propagating the gospel, to the Missionary Society of London.

Most dearly beloved Brethren in

Christ, the venerable Directors of the Missionary Society,

GRACE and peace be with you from God our Father, and Jesus our Saviour, and with all who truly call upon the name of the Lord.

At our general Annual Society, held the 11th of the Calends of July, we read with deepest emotions of heart your most welcome letter of May 26th. Glory be to God who so mightily strengthened and exhilerated our hearts with the confidence given of your love and intercession for us, and by that blessed union of Spirit, in which we are truly one with you. The German Society of Basil hath also communicated to us your very animating epistle to them, which hath stimulated them to persist, by the grace of Jesus, in the race so happily and prosperously begun. In your letters, so full of momentous intelligence, dearest brethren, we understand they have been accompanied with papers informing us, among other things, what you have been attempting abroad and at home, and what you farther purpose. But these papers have never reached us ; why, we know not. What refreshment, instruction, and cause of prayer and thanksgivings would they not have afforded us ! The loss of them is truly grievous to us ; having kindly designed them for us, we cannot, dearest brethren, but apprise you of our disappointment.

Fully persuaded of your cordial participations in our blessings, we with delight (thanks be to God our Saviour) can inform you, that he continues, in the most blessed manner, to be kind and favorable to us ; and manifested his presence and benediction in our last annual assembly. The Lord was indeed in the midst of us : we broke up

with fresh courage and inclination for the work. We are at present engaged in executing the designs entered upon at this meeting, from which, as far as it regards our great object, we entertain much hope, God the Saviour supporting and giving his benediction. We can also inform you, that we hope to form an association with some faithful witnesses for the truth in Sweden. There our little pamphlets, especially our Evangelical Magazine, are read with pleasure.

In Norway, a peasant, whose name is Hans Houge, with several like-minded assistants, travels about, far and wide, preaching the gospel with great earnestness and efficacy, as we are informed. During the two years past, they have awakened a great concern on the minds of many, so that the number of those who have by his means been led to a deep concern for their souls, is said to amount to 1800. Some of them, and Hans Houge himself in the number, have been together, and repeatedly seized and imprisoned; but when examined before the magistrates, no criminal charge could be proved against them, and they have been discharged. We fully purpose to gain a more explicit knowledge of, and acquaintance with, these men, and wish to be able to help them in the work. In Jutland, the beginning of a similar work of God appears, the issue of which we wait. We rejoice greatly in your fraternal participation with us, dearest brethren, and are assured we shall share in your fervent prayers to God for us.

Since the edict published by our government respecting the bounds of the liberty of the press, and the obedience due to magistracy, the libels which very lately swarmed against the bible and Christianity, have been somewhat repressed; but

the fatal principles of the new philosophy have long been disseminated, and extend their influence daily. Nevertheless, Jesus Christ, the great Head of his Church, doth not forget the congregation of his own upon earth. He laid the foundations of his church; and the gates of hell can never prevail against it! This sure and happy hope, your letters, most distinguished brethren, tend strongly to confirm.

With your kind leave, we beg to testify our fervent desire to hear some farther intelligence from you, and particularly respecting the papers you were so kind to send, but have not reached us.

May God the Saviour, forever adorable, prosper you and your Missionary Society, deeply lying on our hearts, with all the designs you plan and the labors you are engaged in for the glory of his holy name.

Let brotherly love continue.

For the Danish Society for
propagating the gospel.

U. E. BOESEN.

Faaborg, 6th Aug. 1801.

Wm. Odensee.

IRELAND.

Several Protestant missionaries have lately been itinerating in Ireland and preaching the gospel to the Irish Catholics in their own language. Their labors have been attended with great success, and many of that benighted nation have been brought to a knowledge of the truth as it is in Jesus.

SCOTLAND.

During the year 1801, there was a revival of religion in many places in Scotland. The last accounts from that country represent the work as still progressing.

KENTUCKY.

Extract of a letter from a gentleman in Kentucky to his brother in Lower Virginia.

" Passing from domestic intelligence, I hasten to lay before you the outlines of the most august proceedings of the people of God that ever were seen in this state. The people known by the appellation of Presbyterians assembled, on Friday last, at Concord meeting-house, by way of preparation for the Lord's Supper. I did not attend until sabbath day, when I saw the ordinance administered, and many of the people prostrate on the ground crying for mercy. I passed the day as an impartial spectator; but frequently wrapped in amazement, wonder and doubt. Anxious for certainty, I retired to a solitary part of the woods and there prostrated myself before the great God of heaven and earth, and frequently prayed to be directed in the right way; but alas! I returned with a most obdurate heart, ready to vilify—ripe for reproaching and persecuting the people of the most high God. I styled it enthusiastical levity—I called it a delusion of the devil, in conjunction with hypocrisy, operating on the minds of the illiterate and credulous, by the power of oratory. Notwithstanding, said I, it may turn the wicked, alter the drunkard and finally reform the prodigal. Nevertheless, I thought it derogatory to the laws of God. You may easily see, by this, that I returned much displeased with the proceedings of the day. I did not intend to return the day following; but while I slumbered on my pillow, that monitor that never sleeps, while we are surrounded

with the blackness of darkness, gave me a severe wound. I rolled in my bed and cried for mercy; but found none. I rose with a view of prostrating myself before Almighty God; but returned without making the attempt. Surrounded by the silent slumbers of my family, I struggled through the dreary horrors of the night. In the morning, I mounted my horse, in hopes of finding tranquillity in recreation; but the words which I heard the preceding day, "those that were bidden and have refused shall never taste of my supper," obstructed my way, while the tremendous sound of "Go ye accursed," &c. re-echoed through every nerve of my body, while tears of guilt and contrition poured over my face. I saw myself on the awful precipice, and the mouldering brink crumbling under my feet, my soul took the alarm, and for the first time shrank back at the thoughts of a hell.

" Construe this as you please, my dear brother; but whether you call it insanity or imbecility, I am again involved in a similar situation. The review of my past guilt has watered my face afresh. I am become a proselyte in some degree; but a stranger to regeneration.

" I returned and resolved to go to meeting that day also. Accordingly, accompanied by your sister, the partner of my cares, we hastened to the place of meeting. A more tremendous sight never struck the eyes of mortal man. The very clouds seemed to separate to give way for the praises of the people of God to ascend the heavens. While thousands of tongues with the sound of Hallelujah, seemed to roll through infinite space. Hun-

dreds of the people lay prostrate on the ground crying for mercy. Oh ! my dear brother, had you been there, you would have been constrained to have cried out, as I was obliged to do, *The Gods are among the people.* Nor was this confined to the commonalty alone ; but people of every description lay prostrate on the ground. There you would have seen the learned pastor, the steady patriot and the obedient son crying, *Holy, holy, holy, Lord God Almighty.* There you might behold the honorable matron and the virtuous maiden crying, Jesus, thou Son of the most high God, have mercy upon us. Turn your eyes a few paces further and you might see the prodigal and the professed libertine crying Hosannah to God in the highest, there is no other name given under heaven among men, by which we can be saved but the name of Jesus. You might also have seen the poor oppressed African, with his soul liberated, longing to be with its God. Me thinks I hear you say, by this time, these are strange things indeed ! but I think it the height of arrogance in poor, insignificant, diminutive man, whose knowledge bears no proportion to the knowledge of the Great Eternal, to dare to criticise or censure in the least degree the works of an Almighty power," &c. &c.

The following is extracted from a letter of the Rev. J. Hughes, a minister of the Ohio presbytery in the state of Pennsylvania, dated Nov. 23, 1801. He is a man respectable for sound judgment and piety.

"I arrived at the Rev. J. Welsh's in Lexington, on the

sabbath morning of the sacrament there. Here the solemn, pleasing and wonderful scene began to open, which it is impossible for me to describe. While in that country, I attended on three sacramental occasions ; at each place there were from 5 to 6 or 7 thousand. In general, there was great liberty and engag'dness in preaching, and all the religious exercises, and many appeared to be the subjects of a powerful and I hope saving work of God. Often have I, at once, heard the distressing groans and cries of ten or twelve, lying prostrate under a sense of their sin and danger, and at the same time the praising shouts of as many more, under a view of the divine glories and the mysteries of redemption. In general, the Lord seems to make a short work of it, so that those who fall in great distress and lie for a time, agonizing under a sense of their sins and dangerous condition ; perhaps in the course of 3 or 4 hours, open their mouths with praises and adoration recommending Christ and the plan of salvation, and in the most moving manner warning and exhorting sinners to fly to Christ. Amongst these, there have a number of the avowed and most bold infidels been brought down, made to acknowledge the divine power and perfections, and to espouse the religion of Jesus. It has been reported in some parts of our country, that there is great disorder and confusion attending this work. This is by no means so great as has been represented, and perhaps little more than might be expected or than can be avoided, where such vast multitudes are assembled and of such various characters. On the whole I have no hesitation to conclude

'that God is doing a great and good work in that country, and that hundreds have been made the subjects of the saving operations of his spirit," &c.

Virginia, the Carolinas and Georgia.

There is a remarkable revival of religion in many parts of the southern states. Recent accounts from that country represent the work as increasing and becoming very extensive.

Encouraging accounts respecting a revival of religion have also been recently received from many other places in America.

MISSIONARIES.

The Rev. *Jedidiah Bushnell* returned sometime since from a mission of about eleven months to the northern parts of Vermont. His missionary labors were, through the blessing of God, attended with great success in many places.

The Rev. *Ezekiel J. Chapman* arrived at New-Connecticut the beginning of December last; where it is expected he and the Rev. *Joseph Badger*, who has lately removed to that country with his family, will continue to labor as missionaries through the year.

The Rev. *Seth Williston* is still in the western counties of New-York, itinerating as a missionary one half of the time, and preaching the other half at Lisle.

The Rev. *Solomon Morgan* is in Vermont, unless he has recently returned.

Mr. *James W. Woodward* is at present at Black River where he will continue several months.

Two other missionaries, one to Vermont and one to New-York state will be sent out this spring.

A remarkable interposition of Divine Providence.

TO THE EDITORS OF THE LONDON EVANGELICAL MAGAZINE.

GENTLEMEN,

WHEN I reflect on the many happy hours in my youth, spent in private conference, and praying societies, I can neither forget the men, nor yet the distinguished mercies of the Lord, who rendered them a blessing to my early instruction, edification, and consolation. And such as are able to realize the ideas of past friendship, and to associate the feelings of gratitude for the past, with the hope of enjoying in a few days, or years, a still more pure and perfect communion with endeared but departed saints, will not condemn me for bringing to light, and rescuing from oblivion, any singular instance of the Lord's care and kindness towards his hidden ones, in the days of their pilgrimage; and the following, I hope, will prove both entertaining and instructing to the poor of Christ's flock.

It has been often observed, that the Christian's greatest extremity is the time of God's gracious opportunity. Few things are more evident, than that some of the darkest dispensations, in the experience of the saints, have been opportunities for the divine care and kindness to be made known and manifested towards them; and those temporal supplies, that are given in an extraordinary way, such as the ravens feeding Elijah, in a particular manner, answer the designs of our Lord; they are the fruit of the wisdom of him who hath said, "I will never leave thee; I will never forsake thee."

Thomas Howpham, the subject of the following providence, was a very poor man, who lived in a lone

house or hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barmour-coalhill to Doddington and Wooler ; or by making brooms of the heath, and selling them around the country. Yet poor and despised as he was in consequence of his poverty, in my forty years acquaintance with the professed world, I have scarce met with his equal, as a man that lived near to God, or one who was favored with more evident answers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew : At which he seemed to be uneasy. I then pressed to know what relief he had found ; and how ? After requesting secrecy, unless I should hear of it from any other quarter (and if so, he begged I would acquaint him), he proceeded to inform me, that being disappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and distress found that there was neither bread, nor meal, nor any thing to supply their place, in his house ; that his wife wept sore for the poor children, who were both crying for hunger ; that they continued crying until they both fell to sleep ; that he got them to bed, and their mother with them, who likewise soon went to sleep, being worn out with the sufferings

of the children and her own tender feelings.

Being a fine moonlight night, he went out of the house, to a retired spot, at a little distance, to meditate on those remarkable expressions in Hab. iii. 17—19. Here he continued, as he thought, about an hour and a half ; found great liberty and enlargement in prayer ; and got such a heart-loathing and soul humbling sight of himself, and such interesting views of the grace of God, and the love of his adorable Saviour, that though he went out on purpose to spread his family and temporal wants before his Lord, yet, having obtained a heart-attracting and soul-captivating view of him by faith, he was so enamoured with his beauty, and so anxious to have his heart entirely under his forming hand, that all thought about temporals was taken away.

In a sweet, serene, and composed frame of mind, he returned into his house ; when, by the light of the moon through the window, he perceived something upon a stool or form (for chairs they had none) before the bed ; and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of our half-peck loaves. He then went to the door to look if he could see any body ; and after using his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing and then awoke the children, and gave them a comfortable repast ; but could give me no further account. I related this extraordinary affair to my father and mother, who both heard it with astonishment ; but ordered me to keep it a secret as requested ; and such it would ever have remained,

but for the following reason : A short time after this event I left that country ; but on a visit, about twelve years after, at a friend's, the conversation one evening took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highteed, which the people named Pinchme-near, on account of this miserly wretch that dwelt there. I asked what had become of his property, as I apprehended he had never done one generous action in his life-time. An elderly woman in company said, I was mistaken ; for she could relate one, which was somewhat curious : She said, that she had lived with him as a servant or house-keeper ; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a piece of bread and cheese in his pocket, as usual. He came home in the evening in a very bad humor, and went soon to bed. In about two hours after he called up his man-servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's and leave them there. The man did so, and finding the family asleep, he set them at their bedside, and came away.

The next morning her master

called her and the man-servant in, and seemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool, with two or three more neighboring farmers, (who were always teasing him for his nearness) to sup with him the night before ; that he would not invite them in the market-place, as he purposed to have taken them by surprise near home, as two or three of them passed his house, but a smart shower of rain coming on, they rode off, and left him before he could get an opportunity ; that going soon to bed he did not rest well, fell a-dreaming, and thought he saw Hownham's wife and children starving for hunger ; that he awoke and put off the impression ; that he dreamed the second time, and endeavored again to shake it off, but that he was altogether overcome with the nonsense the third time ; that he believed the devil was in him, but that since he was so foolish as to send the meat and bread, he could not now help it, and charged her and the man never to speak of it, or he would turn them away directly. She added, that since he was dead long ago, she thought she might relate it, as a proof that he had done one generous action, though he was grieved for it afterwards.

This is the fact ; let those that read make their own reflections.

J. R.

Deptford, Oct. 4, 1793.

Donations to the Missionary Society of Connecticut.

| | D. | C. |
|----------------------------|----|------|
| From a Friend of Missions, | - | 20 |
| From do. at New-Hartford, | - | 3 10 |

**A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY
OF CONNECTICUT.**

No. I.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of CONNECTICUT, for the support of Missions, on the first Sabbath in May 1801, pursuant to a Resolve of the General Assembly of said State, passed October 1798.

| HARTFORD COUNTY. | | D. C. | D. C. |
|-------------------------------|--------|-------------------------------|--------|
| Hartford, North Society, | 60 65 | North Haven, | 21 33 |
| South Do. | 18 | Oxford, | 9 85 |
| West Division, | 29 51 | Wallingford, First Society, | 8 43 |
| Berlin, Kensington, | 16 04 | Meriden, | 9 66 |
| New Britain, | 21 32 | Waterbury, First Society, | 10 14 |
| Worthington, | 9 06 | Salem, | 10 02 |
| Bristol, Cambridge, | 21 11 | Middlebury, | 15 |
| West Britain, | 10 16 | Woodbridge, Amity, | 14 08 |
| Baptist Society, | 2 63 | Bethany, | 12 62 |
| East Hartford, First Society, | 20 48 | Wolcott, | 9 18 |
| Orford, | 23 78 | | |
| East Windsor, First Society, | 13 25 | Total New-Haven County, | 280 89 |
| Second Do. | 14 | | |
| Enfield, | 11 19 | NEW LONDON COUNTY. | |
| Farmington, First Society, | 84 | New London, | 33 10 |
| Northington, | 13 42 | Norwich, First Society, | 37 37 |
| Glastenbury, First Society, | 28 41 | Chelsea, | 22 56 |
| Eastbury, | 4 83 | Bozrah, | 4 67 |
| Granby, Salmon Brook, | 7 23 | Colchester, First Society, | 4 56 |
| Turkey Hills, | 5 14 | West Chester, | 6 06 |
| Hartland, First Society, | 6 62 | Franklin, | 8 94 |
| West Hartland, | 16 41 | Lisbon, Newent, | 14 35 |
| Southington, | 21 77 | Hanover, | 6 22 |
| Suffield, First Society, | 9 | Lyme, First Society, | 7 79 |
| West Suffield, | 4 06 | North Quarter, | 7 85 |
| Synsbury, First Society, | 12 53 | Montville, First Society, | 12 50 |
| West Synsbury, | 42 04 | Preston, North Preston, | 45 |
| Wethersfield, First Society, | 70 25 | | |
| Newington, | 13 38 | Total New London County, | 210 97 |
| Stepney, | 28 | FAIRFIELD COUNTY. | |
| Windor, First Society, | 15 19 | Fairfield, First Society, | 15 02 |
| Wintonbury, | 12 41 | Green's Farms, | 13 |
| | | Danbury, First Society, | 16 18 |
| Total Hartford County, | 665 87 | Bethel, | 1 68 |
| NEW-HAVEN COUNTY. | | Brookfield, | 5 93 |
| New-Haven, United Society, | 26 20 | Greenwich, Second Society, | 33 28 |
| West Haven, | 25 26 | Huntington, Ripton, | 16 43 |
| Branford, First Society, | 19 25 | New Stratford, | 10 20 |
| Chefshire, First Society, | 19 53 | New Fairfield, North Society, | 4 88 |
| Columbia, | 4 | South Do. | 8 81 |
| Derby, First Society, | 7 84 | Newtown, | 7 88 |
| Great Hill, | 1 47 | Norwalk, First Society, | 31 64 |
| East Haven, | 11 29 | Canaan, | 28 |
| Guilford, First Society, | 24 01 | Reading, | 8 50 |
| North Guilford, | 12 | Ridgefield, First Society, | 9 24 |
| Hamden, Mount Carmel, | 19 | Ridgbury, | 10 11 |
| East Plains, | 6 23 | Stamford, First Society, | 31 01 |
| Milford, First Society, | 50 | North Stamford, | 8 43 |
| Second Do. | 34 50 | Stanwich, | 11 65 |
| | | Stratford, First Society, | 9 96 |
| | | Stratfield, | 9 99 |

| | D. C. | D. C. | |
|--------------------------------|---------------|---------------------------------|---------------|
| Trumbull, | 12 52 | Southbury, First Society, | 13 14 |
| Weston, First Society, | 7 50 | South Britain, | 11 33 |
| Norfield, | 6 77 | Torrington, First Society | 21 03 |
| Total Fairfield County, | 318 61 | Torrington, | 33 03 |
| WINDHAM COUNTY. | | | |
| Windham, First Society, | 9 50 | Warren, | 28 |
| Scotland, | 5 16 | Washington, New Preston, | 16 56 |
| Ashford, Eastford, | 4 50 | Watertown, | 17 52 |
| Westford, | 9 80 | Winchester, | 12 03 |
| Brooklyn, | 2 26 | Woodbury, | 13 32 |
| Canterbury, First Society, | 3 17 | Total Litchfield County, | 656 33 |
| Westminster, | 3 66 | MIDDLESEX COUNTY. | |
| Hampton, | 37 36 | Middletown, First Society, | 15 7 |
| Lebanon, First Society, | 45 21 | Upper Housles, | 6 |
| Crank, | 12 35 | Westfield, | 2 26 |
| Goshen, | 7 57 | Haddam, | 9 11 |
| Exeter, | 7 12 | Chatham, First Society, | 11 62 |
| Mansfield, First Society, | 25 25 | East Hampton, | 2 81 |
| North Do. | 11 66 | Middle Haddam, | 1 81 |
| Plainfield, | 12 66 | Durham, | 26 |
| Romfret, First Society, | 9 02 | East Haddam, First Society, | 16 |
| Abington, | 12 05 | Millington, | 9 28 |
| Woodstock, First Society, | 11 20 | Had Lyme, | 5 76 |
| Muddy Brook, | 15 14 | Killingworth, First Society, | 3 50 |
| Total Windham County, | 244 64 | N. Killingworth, | 24 68 |
| LITCHFIELD COUNTY. | | | |
| Bethlem, | 30 25 | Saybrook, First Society, | 11 04 |
| Canaan, First Society, | 20 42 | Second Do. | 16 50 |
| North Canaan, | 7 50 | Third Do. | 5 40 |
| Colebrook, | 15 60 | Fourth Do. | 7 18 |
| Cornwall, First Society, | 12 50 | Total Middlesex County, | 174 02 |
| Goshen, | 96 | TOLLAND COUNTY. | |
| Harwinton, | 21 75 | Tolland, | 14 85 |
| Kent, | 18 80 | Bolton, First Society, | 30 |
| New Hartford, | 50 50 | North Bolton, | 12 67 |
| Norfolk, | 61 59 | Coventry, First Society, | 15 63 |
| Plymouth, | 12 75 | North Do. | 16 15 |
| Roxbury, | 25 40 | Andover, | 7 42 |
| Salisbury, | 40 02 | Ellington, | 7 |
| Sharon, | 17 | Hebron, First Society, | 9 10 |
| | | Gilead, | 8 |
| | | Somers, | 21 33 |
| | | Stafford, First Society, | 3 06 |
| | | West Stafford, | 2 57 |
| | | Willington, | 6 50 |
| | | Total Tolland County, | 154 28 |

SUMMARY.

| HARTFORD COUNTY, | D. C. |
|------------------|--------|
| NEW-HAVEN, do. | 380 89 |
| NEW-LONDON, do. | 210 97 |
| FAIRFIELD, do. | 318 61 |
| WINDHAM, do. | 244 64 |
| LITCHFIELD, do. | 656 33 |
| MIDDLESEX, do. | 174 02 |
| TOLLAND, do. | 154 28 |

Total, 2805 61

No. 2.

FUNDS of the Society, arising from other sources than the Contributions in May 1801.

Sharon Contribution in May 1800, received since January 1801, D. C.
8 25
Contributed in New Settlements, viz.

| | | | |
|-------------------------|---|---|----------|
| To Josiah B. Andrews, | . | . | 20 48 |
| Amasa Jerome, | . | . | 50 99 |
| Rev. Jedidiah Bushnell, | . | . | 48 |
| Rev. Seth Williston, | . | . | 81 95 |
| Robert Porter, | . | . | 1 |
| | | | — 202 40 |

| | | | |
|--|---|---|-------|
| Avails of Hartford Hymns, | . | . | 40 54 |
| Do. of Doctor Trumbull's Sermons, | . | . | 51 75 |
| Do. of Connecticut Evangelical Magazine, | . | . | 1000 |

Donations by sundry friends to Misions, viz.

| | | | |
|----------------|---|---|------|
| x in Coventry, | . | . | x |
| x unknown, | . | . | 10 |
| x do. | . | . | 1 |
| x do. | . | . | 5 |
| | | | — 17 |

Donations by sundry Strangers, viz.

| | | | |
|--------------|---|---|---------|
| x unknown, | . | . | 3 55 |
| x in Berlin, | . | . | 5 50 |
| x unknown, | . | . | 0 55 |
| x do. | . | . | 11 16 |
| x do. | . | . | 1 |
| x do. | . | . | 1 |
| | | | — 22 76 |

| | | | |
|----------------------------------|---|---|----------|
| By Ladies' Society in Norwich, | . | . | 13 |
| By a Young Lady, | . | . | 3 25 |
| By Nathan Beers, Esq. New-Haven, | . | . | 10 |
| By Daniel Morris, Norfolk, | . | . | 1 |
| By Rev. George Colton, Bolton, | . | . | 20 |
| By Mr. Nathaniel Hubbard, do. | . | . | 50 |
| By Mrs. Eunice Stone, Lebanon, | . | . | 7 |
| By Rev. John Willard, Stafford, | . | . | 10 |
| | | | — 114 25 |

Interest received from January 1, to December 31, 1801,
307 35

1764 32

No. 3

Disbursements by order of the Trustees.

| | | | D. C. |
|----------|---|---|----------|
| Jan. 20. | To Rev. David Bacon, Missionary to the Indians, Mr. Salmon King, Missionary to New-York State, balance, | . | 100 1 03 |
| | Rev. Abel Flint, Postage and Stationary, | . | 3 30 |
| | Mr. Josiah B. Andrews, Missionary to New-York State, balance, | . | 83 |
| | Rev. David Bacon, Missionary to the Indians, | . | 200 |
| 26 | Rev. Jedidiah Bushnell, Missionary to New-York State, on account, | . | 228 |
| | Mr. Robert Porter, Missionary to Vermont, balance, | . | 1 |
| Feb. 2 | Mr. Amasa Jerome, Missionary to New-York State, on account, | . | 128 |
| 11 | Mr. Robert Porter, Missionary to do. advance | . | 25 |
| 23 | Rev. David Huntington, Missionary to Vermont, on account, | . | 83 |

| | | | |
|--------------|-----------|---|-------|
| <i>May</i> | <i>2</i> | Mr. Amasa Jerome, Missionary to New-York State, do. | 71 |
| | <i>8</i> | Rev. Joseph Badger, Missionary to New-Connecticut, do. | 100 |
| | <i>13</i> | Mr. Amasa Jerome, Missionary to New-York State, balance, | 1 64 |
| | | Messrs Hudson & Goodwin, Printing & Stationary, | 29 85 |
| | <i>26</i> | Rev. Seth Williston, Missionary to New-York State, on account, | 274 |
| | | Mr. Elisha Colt, for assisting the Treasurer, | 3 33 |
| <i>June</i> | <i>1</i> | Mr. Robert Porter, Missionary to New-York State, balance, | 38 |
| | | Rev. William Storrs, Missionary to Vermont, do. | 1 |
| | <i>29</i> | Rev. Jeremiah Hallock, Missionary Advance, | 25 |
| <i>July</i> | <i>30</i> | Rev. Joseph Badger, Missionary to New-Connecticut, on account, | 50 |
| | <i>25</i> | Rev. Job Swift, Missionary to Vermont, on account, | 40 |
| | <i>23</i> | Rev. David Huntington, Missionary do. balance, | 1 |
| <i>Sept.</i> | <i>2</i> | Messrs Hudson & Goodwin, Printing & Stationary, | 11 50 |
| | | Rev. Abel Flint, Postage, | 3 59 |
| | <i>15</i> | Rev. Job Swift, Missionary to Vermont, on account, | 8 |
| | | Mr. Hezekiah May, Missionary to New-York State, advance, | 25 |
| <i>Nov.</i> | <i>3</i> | Rev. Ezekiel J. Chapman, Missionary to New-Con- necticut, do. | 40 |
| <i>Dec.</i> | <i>1</i> | Rev. Jeremiah Hallock, Missionary to Vermont, on account, | 61 |
| | <i>12</i> | Mr. James W. Woodward, Missionary to New-York State, Advance, | 25 |
| | <i>17</i> | Rev. Joseph Badger, Missionary to New-Connecticut, on account, | 40 |
| | | Rev. Ezekiel J. Chapman, Missionary, do. do. | 40 |
| | | Rev. David Higgins, Missionary to New-York State, do. | 27 85 |

1767 09

No. 4.

Treasurer's Account Current.

| Dr. | { The Missionary Society of Connecticut in Account Current with Andrew Kingsbury as their Treasurer | Cr. |
|---|--|---|
| To amount of disburse- ments by order of the Trustees as per inclosed account No. 3. | { 1767 9 | By balance due the Society as per settlement Decem- ber 29th, 1800. { 3830 38 |
| To balance carried to cred- it of new Account. | { 6633 22 | By amount of Contribu- tions in May 1801 as per { 2805 64 inclosed Account No. 1. |
| Dolls. 8400 31 | | By amount of donations, Interest, &c. in year 1801 as per inclosed Account, { 1764 32 No. 2. |
| To amount of Permanent Fund. | { 2404 62 | Dolls. 8400 31 |
| For support of Missions, | { 4228 60 | By balance due the Society { 6633 22 as above. |
| Dolls. 6633 22 | | 6633 22 |

A. KINGSBURY, Treasurer
to Missionary Society.JOHN PORTER, Auditor
to Missionary Society.

Hartford, December 29, 1801.